

# A LETTER

OF a Zealous Quaker to one of the Canons of the Cathedral Church of Worcester, Concerning the Birth of the Pretender.

Friend WILLIAM.

I Have been told lately of some Passages in a Sermon of thine, when thou didst hold forth in a great Steeple-house sometime since, which (being a Friend to Thee and the Truth) I cannot forbear telling thee of what thou declaredst was in Effect this viz. That the "Pretender (as thou calledst him)" was a Person of ignoble Blood, Spurious Birth, and a pitiful Tool of the Jesuits" -- This in one of thy Sermons -- in another, "that he was a Person of uncertain Birth, an inconsiderable Tool of a Party, bred upon Charity incontinent &c.

I'd have thee know, William, that I am no Friend to Pretenders, but yet I am for giving every Man his due, thee knowest the old Proverb, *give the Devil his due*.

As to his Birth, I thought thou hadst known that above forty Persons (many of them of the highest Rank, and the greatest part of them Protestants) were at it, and did afterwards attest it in *Westminster-Hall*, where thou mayest see it upon Record, if thou art willing to see the Truth. But, my Friend, if there had been no such Proof, when a Child is own'd by both Parents, he is to be taken for a true Child of those Parents, till he be legally prov'd to be otherwise.

The Law says so my Friend, viz. *Nominatio Parentum inducit Filiationem & transfert onus probandi in Adversarium, & constituit nominatum in aliquali possessione, donec contrarium probatur.* Mascard Conclur. 790. No. 9. Rebus de Nom. Quest. 1. L. Numb. 8. Nomination of Parents, my Friend, is then, thou seest, adminiculated and supported by those many Witnesses, who saw all that could be seen to justify a Birth.

Habart in his reports (*inter Celt & Glover and Bishop of Litchfield*) says p. 146. If a supposititious Child be acknowledg'd by those whom it concerns, the Consequences which follow of it, are as certain, *ex hypothesi, ex concessis*, as if he were the true Child indeed.

And (not to insist further upon the Proof of his Legitimacy) the Child thou takest the Liberty to call *ignoble, spurious, &c.* was acknowledg'd by the Stile of Prince of Wales, by those whom it most concern'd to know it, and that not in compliment only to the King, but in their solemn Forms of Prayer daily put up to the Lord in their own Chapels. Nay and the whole Church too, in which thou takest upon thee to be a Teacher, was so far from doubting of it, that a Form of Thanksgiving was purposely composed and used by the whole Church of England (as it is called for the late Delivery of the Queen and

happy Birth of the Young Prince: Which if thou hadst never seen, it is a Sign thou art inexcusably ignorant of the Alterations that have been made in the Service Book of thy own Party, for that very Form is easie to be procured.

These Things consider'd O my Friend! I think thou shouldst be more Modest and cautious in thy Aspersions from that wooden speaking Place call'd a Pulpit: And let me tell thee, wert thou put to prove thine own Birth, thou couldst bring nothing more for the proof thereof than that thy Father and Mother own'd thee for their sweet Babe, and Gammer Gourden, and Goody such a one were present at it; and even that perhaps is more than cou'd be produced for some other of the greatest of thy Friends, if the Truth were known or (rather indeed) if this were a time to speak it,

One would be therefore almost mov'd to believe, that when thou speakest of ignoble Blood, spurious and uncertain Birth &c. Thou hadst some other Pretender in thine Eye, than him whom the Men of this World vulgarly call so, on the other side of the Water; especially since thou hast to all thine other Reflections added that of Incontinency: For that is a charge by no means to be laid upon him, as all who know any thing of his Character will testify. But it may perhaps be some pleasure to thee, to be able to lay some new load upon him, which no Man besides thyself ever thought of. For as it was *Harrison* (the Regicides) Maxim in the Grandfathers Case, let us blacken him — Thou and thy Party have ever since (like apt Scholars) taken care in all seditious Disputes with the Royal Family, to throw Dirt enough, that some may be sure to stick — Tho' verily I could, tell thee William, where there is a certain Pretender, right justly, entituled to that Complement among the rest, and who notwithstanding all the vile and abominable Flatteries bestow'd upon him, by some vain Men of thy Perswasive, comparing him to *David* and *Solomon* &c. Will never by all their thick daubing be made like those Originals, in any one instance, except those of Murder and Adultery, tho' as yet (for ought appears) he has neither repented, nor discover'd even so much as the Vanity of either.

But what didst thou mean (thou most Uncharitable Man) by reflecting upon him whom thou call'dst the Pretender, that he was bred upon Charity? Is it a Crime to be liable to Injuries? Is it his Fault that he has been from his

his Cradle forcibly kept out of his own by Men of thy Principle, Sons of *Belial*? For shame, Man, recollect thy self, whether, in Case thy poor Father had been violently stript of the small Matter he had, and his little ones turn'd upon the Parish, thou wouldst have thought it a Reflection upon thee to have been bred upon the Charity of thy Friends and Neighbours? I trow thou wouldst not tho' it would have been most Barbarous indeed, had it been cast in thy Teeth, by such as were Partakers in the Injury which occasion'd it.

What an inconsiderable Tool of a Party then art thou (to use thy borrow'd Phrase) to let thy Malice and party Zeal overflow all the bounds of common Sense and Reason! to break down all the Banks of Decency and Discretion, and thereby suffer thy self and those thou most admirest to be swallow'd up together in the common Inundation! Nay, and (to make a more proper and compleat Application of thy mis-apply'd Epithets,) which may with most Reason, be call'd a pitiful Tool of the *Jesuits*, he who desires no more than appears to be his own by the Laws of God, Nature and Nations, and is ready and willing upon the least Evidence of Repentance to forgive all those who have so unnaturally wrong'd him, or thy self and such as thou art, who cannot justify your resisting Him, or deposing his Father, without the Jesuitical Doctrine and Practice of resisting and deposing Lawful Kings; and who cannot defend your modern Compliances, but by those Jesuitical Maxims of dispensing with lawful Oaths for Convenience, and using evil Means for a good End &c.

Think of all this seriously, *William*, and consider with thine own Conscience, whether in this Lampoon of thine, thou hast not most naturally describ'd the Follies of thine own dear self, and the Imposture and Immortalities of thy grand Patron, whose Tool thou art? I'm sure all good Judges will understand it so.

But if thou dost delight thy self in opprobrious reviling of the Innocent, remember thine elder Brother *Shimei*, who no sooner saw King *David* in Distress and flying before a prosperous Usurper, but he also must come out to contribute what was in his Power, to

so great a Calamity, Barking and Cursing still as he came, and casting Stones and Dirt at the Lords anointed: He could call the King a bloody Man, and a Man of *Belial*: He could impute all that Revolution and Unnatural Rebellion of a Child against his own Father (tho' expressly against God's Commandments) to the Lords doing and the dispensations of divine Providence) as thou dost. "The Lord (said he) hath deliver'd the Kingdom into the Hand of *Abshalom* thy Son, and behold thou art taken in thy Mischief, because thou art a bloody Man" Yet nevertheless no sooner was *David* restored again to his Right, but that Railer could come among the first, to make a formal Submission: And he who in *David's* Adversity and Exile had been his better Enemy, now, upon his happy Restauration, seeketh by all the flattering Arts of a fawning Sycophant, to creep into his Favour. But tho' the natural Clemency of that King spared his Life for that Crime, it pleas'd God (who will not suffer such revilers of lawful Princes to go unpunish'd) by a remarkable Dispensation of that same Providence which he had been so bold with, to bring his hoary Head down to the Grave with Blood.

Let me entreat thee, *William*, to lay all these things to thy Heart, and suppose thy self in *Shimei's* stead. Put the Case our *David* (whom thou hast so rudely slander'd) were happily restored, wouldst not thou be among the first of them who should revile him with "Let not my Lord impute mine Iniquity to me, for thy Servant doth know that I have sinned &c." Thine own Conscience will tell thee, thou wouldst. But tho' his known Clemency should extend to spare thee, assure thy self, that by some other unexpected turn of Providence, the Lord will return thy Wickedness upon thine own Head, without a sincere Repentance.

If thou art not quite abandon'd by Grace, and given up to Perdition, thou wilt take this Admonition in good part from thy Friend in the Truth.

From Home

This 3d Day of the Month called September (thy Friend *Oliver's* Birth Day and Destruction.)